M 2128

Friday, May 12, 1972

LAND

Lunch/Evening

MR. NYLAND: I wished you would continue to eat. I think this is much better, and the little noise that you make won't make any difference. When I left Warwick I kind of promised to the Barn that I wouldn't do anything special. And here we are doing something special, and I probably have to give an accounting of that when I get back. Because it's unusual, what we are doing now, I say to break the--the habit: always eating in the shelter and me coming there, and this is an exceptional day, because Friday - many people like a regular Work day of Saturday and Sunday - and I think we should utilize all the time we can--we can have. It is short enough as it is. And that is why I felt that if we can get together like this way at lunch, that in the future you could have lunches together, at which then you can talk. So, not simply a lunch like we have had when I am here, also eating first and then a little kind of a talk, but lunch and talk and discussion at the same time. I tell you the reason why I believe in that.

There has been from the very beginning a tendency on the

West Coast to talk a great deal. I think it is necessary of course to talk and discuss and to come to certain conclusions, but it has led every once in a while to an augmentation of different kinds of meetings for different kinds of purposes, and that then the people who belong to one group are partly part of another group. All of that will take time. And you have now Land committees, and activities committees, and then a discussion of what you should do in the executive, and then the finance committee. And all of that, useful as it is, it is very time consuming. And I believe that when you open the opportunity for having a meeting, naturally you will talk. And everybody then feels entitled to contribute whatever they think is right. And you get many times discussions about things that several people don't know anything about and that prolongs many times the discussion.

I also think that what gradually should take place is an extension of confidence and trust in those people who are responsible for certain things, and it is not necessary all the time to go in great detail about how such people of responsibility come to a conclusion. They are there to take care of things the best they know, and that happens to be their job. And it is not that kind of a democratic arrangement that they are like in Congress or the Senate when they were chosen by the people. Of course they are responsible for that. And you know yourself how even that at--in Congress is not working out very well, because the executive department takes it upon itself also just to make decisions without even conferring with Congress. It's the same thing here, on a very, very small scale of course, because a person who has a

responsibility ought to be trusted. And if afterwards it shows that he can not discharge it, it is time enough to make some kind of a change.

All of this of course you might say is an impression I get from the outside. And sitting way over three thousand miles away from here, I can not always judge fairly about what happens or why it happens. And not having enough contact with some of you, I do not know what they are doing, or even why they want to do what they are doing. And for me, of course, it's quite right that you must learn to settle affairs of your own, right here, among yourselves, and divide responsibilities among people. One has to learn sometimes to trust others to do what you think is useful, so that you yourself don't have to do it. Your interest is still there in finding out afterwards what the results are. But if that what is being done, as general activities and as a result of discussions, is useful and suitable for the further growth of the group as a whole, I think everybody can be satisfied about it. And if they have special kind of interests, there are then what I now call the 'lunches of discussions', at which they can mention what they like.

The people who are responsible are really, to come down to it, very few. I don't make any prediction of how it ought to be, because I believe it belongs to you. But I would suggest, and it is only a suggestion, to abolish a great deal of your committees. I would select a few people responsible for executive activities, and for those who are responsible, for finances. You have already solved part of the problem by meeting on Tuesday for activities as

a whole. And I think that works out very well.

But you must also consider the question of your own time. And when you go to a meeting, and have to go; and distances here are not as easy as they are on the East Coast; because we live, many of us live in the neighborhood of the Barn, and there are really very few who would even wish to come up from New York; you have a different condition here. The Land is several miles away. And maybe Occidental is as good a place as any, but the utilization of your Saturdays and Sundays, I think, could be much more enhanced, provided people come.

This is another question I would like to mention, because your Saturdays are still too empty. I know the difficulty that is involved in it, because we have the same problem. People who have their own affairs to attend to and can not do it when they are working during the five days in the week, then of course the Saturday they have to settle affairs for their household, and whatever may be necessary, and even at that time they feel that they are entitled to a little rest. I think it can be understood quite well. At the same time, I think a period of Work for a certain length of time that you want to give it; that is, a section of your life when you feel the necessity of really delving into something unusual, for the possibility of a development which you otherwise don't attend to; that I think that for a certain length of time you could commit yourself to make an attempt to exhaust such possibilities. Whatever that time is depends on the person and his own responsibilities of an ordinary kind. And no one can really question the conscience of anyone making a decision in one way or the

other. I do believe that you don't extract enough from Saturday.

Sunday is different. Many people have a little bit more freedom, maybe. I do believe that there could be more on a Sunday. And in general I be--I hope that you can revise a little bit of that attitude.

You come here, and now for instance on a Friday, you almost some of you, probably play hooky. And that maybe the purpose that there is something unusual going on, and I can say, "Well, perhaps it com--is because I happen to be here." Well granted--grant you--I grant you, there is a difference. But at the same time, it is your Work. And if there is remar-relating to yourself a desire for growth, you have to utilize many opportunities, notwithstanding where I am.

There is enough material. It is available. There is enough possibility of discussion. Gradually you will see that the activities can fulfill a very definite place, also in maintenance of all the affairs we are interested in, including groups where different people can come, groups of different gradations even, in different places like San Francisco or Berkeley,or in Sebastopol. All of that, I think, belongs to a totality of an activity, or a totality of a grand wish on the part of those people who wish to associate for that purpose. And again I would say, I don't think you exhaust it.

What I'm saying is not meant in any sense to be critical. I said before I may not know many facts. I only look at principles of Work. And I do know that in certain periods of one's life there is a good opportunity, that when it is taken, it can be helpful

for the future. Many persons, perhaps later in life, come in contact with the practical application of the ideas of Gurdjieff. And maybe at that time they feel sorry that they have not had that opportunity when they were younger. It is never too late, but that sometimes in the lateness, it may be a little bit difficult. And here you are, most of you quite average in age and capacity, and there is the possibility of attending something that you could consider a school, only in the sense of a practical application of ideas, and a possibility for further clarification of what you don't understand.

There are movements, also for the purpose of learning, to see what your body is able to do under the command of certain rules which are promulgated in your brain, and then a dictation from the brain to act in accordance with the movements as prescribed, together with music which might even affect you emotionally. But, you see, your attendance on Thursday has dwindled. And it gives me exactly that kind of an indication, because although there is a meeting on Thursday evening - so-called Group 1 - not all of Group 1 want to partake in the movements. And the movements should be open also to those who don't belong to Group 1, but belong to another group. And they then would have to make a special trip up here, and it takes a whole evening out of their life. It is not that I would feel sorry for them if they do it, but at the same time, when it dwindles and one can not count on it, with movements it becomes very difficult. When you start to teach a new movement it requires the attention of the group as a whole. And one or two or three that fall out, and then come back again

within two or three weeks, they have lost the opportunity of study, and, as it were, I would say they don't belong.

I've made similar kind of rule, if you can call it that way, about the attendance for Group 1. Group 1 is exceptional in the sense that it contains a description of actual Work; and a formulation the best way you can; and a wish to communicate it to other people, in order to derive stimulus for yourself to be able to continue; and if possible for clarification of the ideas, as they are, and as they are written up, you might say, in the form of a book of ALL AND EVERYTHING, not always understanding what is meant by it, but sometimes in discussion it can be made clear by someone who happens to have a definite viewpoint about how the interpretation should be, or what is really the meaning.

With movements the attendance also should be regular. It presupposes that each person who takes part in the movement belongs to another group. The question of that kind of theoretical knowledge, combined with just doing physical movements, goes hand in hand. And I would not allow anyone just to attend movements without having any attendance, as it were, without belonging to any kind of a group in which Work is discussed. I think you ought to change that. To that to some extent, the same principle is applicable. You bind yourself for a couple of months, or three or four to attend regularly movements.

For Group 1, the time length, I believe, should be longer, at least six months, dependent on your affairs. But during such a period, and if extended over a certain time length, which may take three or four years, which then you might consider the time you

want to attend a school of a certain kind, that maybe after that you feel you can graduate, and who knows, maybe you can get a diploma. But at the same time there is in your life a necessity of bringing about a basis for yourself for further development of your inner life.. And that has to be attended to, not in any wishy-washy or slipshod manner.

I talk many times about seriousness of such attempts, because you don't get very far by just having a little spoon and moving a bale of sand from one place to the other. It is concentrated effort every once in a while, sometimes a shovel and at times even a bulldozer. You have to learn to put your body and your mind and your feeling under a certain authority. The authority comes from that what is alive in you, and what we call Magnetic Center, and which you can consider even God-given to you, for the purpose of guiding it and guarding it, and becoming responsible for your life. And during the lifetime allotted to you on Earth, there is a very definite responsibility of making that what you can of your life, in the form you live it, as good an example of an attempt to reach what is really needed as an understanding for oneself, the freedom even from the form in which now your life happens to be.

And this is, of course, what I have in mind when I say that you should try to utilize your time. Concentrate on Saturday and Sunday. Talk together on that day. My suggestion this coming Saturday, you begin. I will not be there, not at lunch. It is your affair to make that attempt, to be, as it were, on your own, because when I'm there you are affected by it. You expect me to say certain things. Sometimes you may not even wish to express

yourself, for fear that I might disagree with you, and, in general, you would expect me to have the last word. I am not running the West Coast. That is up to all of you as a group. The responsibility for the re-West Coast is here, and not in Warwick. We remain in contact, like each group should always be in contact with other groups. One should know by results, what is taking place. One must help each other, to whatever extent it is possible, but the final decision is always your own.

It is like that with Work on yourself. There is no one, not in this whole world, who compels you to have to Work. There is no accounting, regarding the expenditure of energy for the formation and the further growth of your inner life, to anyone now existing on this Earth. It is your conscience that gradually should develop in such a way and act in the name of what can be given to the conscience as an influence from a higher level of being, again in whichever way you define that kind of a relationship for yourself. And you can call it a higher level; you can call it forces far superior than you are, than we all are; that what is universal law; that what reaches the edges of absolute; that what is God, sometimes in one's heart, sometimes in one's conscience, speaking, in some way or other voicing Himself, whatever that might mean. The decision is always your own. And there is no accounting, and only to your own conscience.

So if your conscience is not developed, if it is just the way it is usually in ordinary life, a little bit left and a little bit to the right side, sailing through as well as you can, without making any particular commitments to it, and even if you do

promise yourself some things, your mind is always very ready to help you to explain it away. And conditionings have led to all forms of rationalizations.

So, what is it that you wish to do when you want to say I want to spend my time at school? You must know then, that that what you are, of course is like being at school like a child, and that that what you wish to learn you have to be open to, because a little child can not just assume that it already knows, in so-called free education, what is good for it. You still have, as a child, the necessity of some kind of guidance, or at least to make certain concepts clear to your mind, let alone then, when it is clear, that you still have to have the desire to do something with it. The school is for you. Exhaust it now. I don't know how many years you should spend here. I've no idea what your future ought to be or what you wish it to be. There should not be any reason for leaving at a certain time, in order to find yourself in ordinary life, and perhaps at times coming back, or if you have had enough, to go somewhere else, and perhaps even, because of that, you might become more confused.

Ultimately, what you wish for yourself is an ascertainment within oneself; that kind of knowledge, which if it is not entirely permanent, at least has the possibility of giving you strength day after day; without any particular questioning by your mind, and without having any presentiment in your feeling, or any kind of a wrong intuition which makes you shudder when you have to follow it, and that you can not do it, because there is conflict between your mind and your feeling. The necessity for Work means, of course,

the establishment of an authority, of that what is the combination of consciousness and conscience. Only then when there is no conflict, when there is unanimity between the two, when they are the same thing, only different sides of the same entity, there is a possibility of the body obeying. And that what then becomes the will is an expression of consiousness and conscience both, as a unit, in which then the body plays a definite part for the execution of what you know, and what you feel, and mostly of that of which you are aware. If that can be understood, you would look at the opportunities that are here in an entirely different light.

It is not easy, and it is not compelling. It is something that comes to you, sometimes from the outside; sometimes it happens to well up from inside. You don't know where it sometimes comes from. Sometimes there is a realization that you have missed the boat. Sometimes you know that you have been a little bit too superficial, that you have found excuses to stay away from here. You must not do that. Either stay away and then for a little while say goodbye. Be honest about it. But don't just come a little here and there. It won't do you any good. Your concentrated effort can be carried out by the totality of yourself, and the totality of the time that you can spend, in spending it here or in a surrounding which is encouraging to you, to remind you constantly, or quite definitely at certain times that your conscience can tell, you ought to, even if the desire is not always there.

There are several of you who stay away or who come only a little bit once in a while. It is not right. When one has a

group one ought to be able to count on each other. You must know at times where a person is when he is prevented from coming. When there is counting on such a person and he can not make it, we now have a telephone. There is no excuse whatsoever. Those who are responsible for activities including movements must be able to count on you. Those who come to Group 1 must be able to count on the members, so that when a meeting takes place, and even there is a discussion which required some kind of an answer, and the answer is received for the next meeting, and we break our neck in order to get it to you on time, where is the person to whom that particular answer was addressed? He or she may not be here and why?

What can be the excuse when one is engaged in something that is important for your life and that you understand that the requirement is to Work together. You see you must understand that, because although your Work on yourself is absolutely personal, it is on yourself only that you Work and with yourself - your behavior, your thoughts, your feelings, whatever it is that your personality represents - when it is a group, there is a different accent placed. And that what you have profited by, as a result of Work on yourself, will now be the distribution of such experimental activities, such experiences of yourself which could become useful to others if you wish to Work together. It is the totality as power. It is not two and two. It is two squared. Three and three, it is three to the third power. That is the force and the strength of a group, and I would say you don't taste that as yet. It is too loose.

Some weeks ago I talked in New York about sand and cement. It

is on a tape somewhere. Listen to it. See what I mean by that kind of strength of concreteness - I use that word - to see what happens to the water, which is necessary for the formation of bringing those two chemicals together, then forming a solidity. That is what is needed when one talks about Work. You can not do it alone. You need help. You have to have a knowledge which is not your own, but can be communicated to you by means of other people who are honest, and sincere, and not hypocritical about you, but honestly wish to help and tell you, not as a result of their own vanity and self love, but for the sake of what I call the grace of the Lord. After all, that determines practically everything, if you consider the possibility of growth for your inner life.

What is it that you want to grow to? Or what is it when you use the word to become fused; or to become one; or to seek for unity in the end; or to try to understand the totality of all things - not just a little bit here and there - what I mentioned the other day as the eternity of life.

The concepts are not entirely understandable for our mind. Our mind still has to learn. Also it has to go to school. It has to change in its configuration. It has to understand many reasons why it is not right as yet, so that then the mind itself and the different compartments could become reasonable about the influences of such compartments by themselves, and not always working together. And all of them could come to the conclusion that they disagree in the beginning, but gradually accept a dictum that none of such mental functions have a quality of objectivity.

You see we learn, and we go every once in a while through the valley of death, as shadow. And we don't know very much at such a time. Only there is a momentum which at times brings us up again. And don't look all the time backwards in criticizing yourself. Do the best you can. Afterwards do not consider it that you have been hypocritical, because you know at times that there is nothing else to do than what you are doing. In the light of later experience, you may have wished that you didn't do what you have done, but you did it at that time when you become serious and honest enough to do the best you can. And then there is no further introduction of accusation at all.

Accusation, thinking about your past, considerations of that kind, many times will lead to negativity, and negativity comsumes a tremendous amount of energy that can be used for different purposes. You must accept the past, as well as the present, as well as yourself. The only thing you can not accept as yet is the future. But if you wish to accept the future, you have to make it now in accordance with the knowledge of what you have, which is the past on which you stand, which you accept for what it has been, taking yourself for what you are now, and taking the present of yourself as the one factor that has to determine your awareness.

In that sense, then, a school can be understood. A lunch can be understood - a getting together of people having definite aims in talking, and clarifying, and coming to a conclusion; and then among themselves assigning, to some of them, the task of executing that what seems to be, either the general opinion, or about which there is no general opinion and only a little bit of

heresay; and leaving it then to those you have elected.

The elders of the church took the responsibility for running the denomination. They were not particularly questioned, and they were not even chosen. It was by acclamation that a person belonged. A person with Work belongs because of his Work, not because of his talk, not because he has been put there, even by circumstances. He has to live his life the way it ought to be lived in accordance with the principles he understands as far as Work is concerned. Then the acknowledgement will come, and the trust will be in that person, perhaps giving an example of a certain kind which is useful for others who are a little weaker, or perhaps not as strong enough, or still too young maybe. Whatever it may be, you must talk intelligently at the times that are given for such talk. Maybe it doesn't work. Maybe I'm wrong. Maybe I look at this perhaps in oversimplification. But I warn you, that if you don't do away with over-talk, you will never sell God in the acceptance of your Soul.

We will talk a little more tonight - also a little exceptional for a Friday. We will bring that piano here. I will play a little tonight. Tomorrow of course regular Saturday. Sunday - a turnout - a great deal of work ought to be done, can be done, can be and is regulated. Attend to it. Do the best you can while you are here. See what you can find out. Be honest about a wish. If you want it, that kind of a way exists. It is maybe at the Land still many different kind of ways, but gradually culminating in the only way of Work for yourself. After all it's not so difficult to define it. If one understands God, and the road is towards Him,

then if God is infinity, then the road is here, now and at any time, and at any 'no time', at any period of eternity, and at any 'no period' of eternity. That what is, is, and will remain. That what isn't, never has to be.

Have a good afternoon altogether. Try to remember this lunch, because you will have to repeat it on Saturday. With more people it becomes a little bit more difficult. You have to prepare for it. You have to have certain subjects. Maybe some persons will be moderating. Some persons will have to take initiative. Many of you are followers, and it's quite right. You sit. You listen. You take in. Maybe you can not as yet have an opinion, but maybe you have some idea. If you want to voice it, do it when it is right. Otherwise just listen, because your Work is the attendance to yourself, not to partake in a meeting, just as a meeting, not as a wish to be heard. Your Work is a relationship within yourself for your own sake, and then becoming a matter of concern with those you are Working with.

We'll talk tonight again. So have a good afternoon. Such a beautiful day. (Silence)

So, John, we move the piano, will we? Very good. Let's get busy.

FRIDAY EVENING

MR. NYLAND: So, are we all here? Those who are not here, speak up. (Laughter) We only have a few minutes on this side of the cassette, and we ought to decide what we should do. How will we have tonight's meeting? Would you like questions? Are there

questions that you would like to ask, that you feel are important, or do you get more out of a--a general talk of reminding you of Work? What is it that you would like?

Maybe difficult to make up your mind. What will we do? Huh?

Richard Joos: I have a question.

MR.NYLAND: You have a question. Good. Good. Ask. Or will we use the other side of the tape?

Richard: Ask now? I...

MR. NYLAND: We'll turn it over and we start with your question. All right? Then we're sure it isn't cut off.

SIDE TWO

MR. NYLAND: Now you've had enough time to think how to formulate the question.

Richard: I took the task of closing my eyes a hundred times a day and trying to have something aware of me, and then, as you said later to Patrick, to try to look inside, and to try to find out what my inner life was. If you asked me what my inner life was in my own experience, I realized afterwards that the only thing that was clear, were moments of awareness, of something that I call little 'I', aware of my body existing. But then I really had questions about some things that happened which I don't understand.

I wanted to know what it was that functioned, and I don't know anything more about that than, than I did before. And then I wanted to know really what happened in my body, which I also, there were some experiences with it of what for me were moments, where I knew that there was something in me, in my solar plexus, and there was,

and a relation between my heart and my brain. And these I don't understand in my other experience. And I did not ever understand before why we said that the feelings came from my solar plexus, and then why there was nothing in my heart. That's one thing. And the other that I don't understand anything at all about my brain - that is, that if the little 'I' could be a tool, why is it that I can not have anything aware of that kind of functioning; and that I don't understand that at all. And have I taken the task correctly?

MR. NYLAND: It's a long question, isn't it?

Richard: Yeah. I'm sorry. (laughter) You see, I did it for - I didn't just do it for the week. I did it for ten days, because I had taken it on a Tuesday and I wanted to come to Thursday with it, but we had our baby Thursday, or we started to. And the task meant a great deal. And I, I don't know if you want that kind of question, but I ask.

MR. NYLAND: No, I think the question is all right. When I say it's a little lengthy, it may, of course, take some time to develop it, and also it may not be so useful as a general, ah, discussion, because much of that, that was meant, as a task for Patrick, was quite definitely for him. One can take, of course, every once in a while, a task for someone else and try to apply it, but the way it worked out with him was a different kind of an attitude that he should have towards himself. When this attitude is there already, then it is not necessary to have a task. What I expected him to find when he closed his eyes, that that what he wanted to find out for what--whatever was within, he could not find; and that even with the best of intentions on his part, and preparation by means of closing eyes and opening them, and then after some time when they are more

permanently closed, at least for some time, that then an attempt should be made to penetrate within oneself. And he had no capacity for that. And the reason for giving the task is to tell him that his inner life was very much covered up, and that he could not reach it by ordinary means. Now you fall in the same difficulty, because you try to uncover something with a tool that is not sharp enough. You keep on thinking about it. It's worthwhile to think about it.

The road to inner life is by intuition, not by the mind. It means that I do not want to formulate, but I want to have an experience. The experience that I wish is to find the existence of something that is essential, as a quality, without wanting to describe what it is like. But I want to make sure - the same way as by an intuition - I receive knowledge, which happens to be then in my brain; that by looking within I find my inner life without being able to describe really what I find, but there is a state through which I go, at such a time, which is incomprehensible. And at the same time I must admit that there is something that I don't know, but there is something.

If I try to close my eyes and really try to look within myself, I am very much bound by the way I look in ordinary life, and I utilize my mind to try, as it were, to penetrate physiologically within myself. I start to imagine certain things: where should my solar plexus be, or is there a possibility that my inner life is connected with my heart. And immediately when I think about it, I have pictures in my mind about what I think my solar plexus is, or what my heart is. And then I am on the wrong road.

If there is a difference between thinking and awareness, this is the road of awareness only, in which no thoughts are allowed. And one sits every once in a while with a wish to reach one's inner life. And at a certain moment it happens, and then it disappears. If I try to catch it, I'm on the wrong road because it is ephemeral, and I can not catch it with my mind, because my mind is not, as I say, sharp enough. My feeling can do that if it includes more than just feeling. The differences in feeling and emotion is the inclusion of the totality of certain things existing, outside of myself, which have equal value.

In order to reach my inner life I have to become very meek and very much considering myself as if I am nothing than just existing, because in the relation I wish for my inner life, I want to have something that tells me that I am dependent on the totality of life as it is, and my mind can not as yet fathom that. My feeling, when it becomes emotional, becomes finer in quality and much less dense in equilibrium and in vibration rates; and because of that it can only happen just once like an intuition happens - only at one moment. After that there is a knowledge and I start to embroider on it with my mind. Either I make it, and it is there; and when it is there, it is gone. That one has to learn.

There are methods by doing this time and time again, trying to use inner life for an expression. This I can do with my mind, wishing it, but the source of energy still has to come from my inner life. And then when it becomes expressed, then I see, in that expression, something that is different from my ordinary way of using words. When I mentioned words and tonality, inner life

belongs to tonality. Tonality is the expression of inner life, not the words. The words are my mind. Inner life has a language, but I have to learn it. Inner life belongs to an emotional sphere, and the emotions as such have never been taught how to speak. They always have used my body for the expression, and I have to let it go at that, because I don't know any other way of expressing myself emotionally. And even if I think to the deepest depths of what I can reach within me, I am limited with the vision that I have in my mind, because my mind is not--not clever enough; or it is not subtle enough; or it is not sensitive enough; or it has as yet not enough perspective of a certain, I call it 'thinness'; once in a while, for something that is ethereal. And when that happens, that I see that I can not reach it, I try to augment it by thinking about it, and my thoughts will not help. If I wish, I can try, and time and time again see if it can reach--if it can be reached. If I can not reach it, I try again. I don't think about it. I can not force it. It has to be there. It has to be aroused by a state in which I am totally as a personality. That is the wish that something might come.

The wish for inner life is very much like a prayer for myself, that I wish God to come to me, or that whatever I say I would like Him to listen. The wish for inner life has to be extremely honest. I can not defile it by any kind of a thought. The purity of the emotion has to be strictly adhered to. There can not be anything of my love for myself, anything that has to do with that what I know of ordinary life of myself and the way I am. It's not sufficient even when I tell it to go away, because it won't go away. It

simply doesn't have to be there, and it should not be there. As soon as it appears, because of thought, I am already making it pure--impure.

You see what I mean?

Richard: Yes.

MR.NYLAND: The search for inner life requires great purity. I called it a meekness, humility. It is a prayer in which one evokes the possibility of something taking hold of you - receptivity for that. But it can not come unless I am totally honest. The honesty will be in awareness, not in my thought. The honesty will be in my emotion, not in my feeling. The honesty will be in my posture, but not in just walking around. It is not even in sitting quiet. All of me must become pure in the presence of God. Then God will allow me to become cognizant of the existence of my inner life.

You understand that?

Richard: Yes.

MR. NYLAND: It is a specialized kind of a question. In itself, it has very little to do with Work, but it is a result of Work on oneself, in which one becomes more knowledgeable about what one really is, and the search for inner life is simply to create a possibility for that development.

When I talk about seriousness in attempts, that what is required is honesty in reporting. You must remember that. The honesty becomes apparent in the tonality. The words can not be honest. They are associated with so many other words, and the mind is really quite unpure. And using it, even in prayer - a prayer I'm afraid is not heard when there is just words. The

totality of the three centers, connecting together in that kind of a wish, will only be heard when that three unity becomes as much of a unit as can be allowed at the time when I am praying. It depends on my state. It depends on my development. And it depends on my wish to remain pure in that attempt. For that I need this kind of honesty towards myself - the honesty in choosing that what I wish to put into a word - sometimes seeking for the right word - not always finding it, because I do not know how to express in words that what is God-like.

Honesty has to do with honor, honor towards oneself. The German word is 'erlicht'. The Dutch is erdlucht'. 'Er' means, double 'er' or 'ehr', means honor. That is what one wishes to be in the presence of that what is spoken, as coming from one, so that one's honor is not affected; that one's honor remains pure; that it is honorable to be honest. It's interesting to see that, because in English we have lost it a little in using the word honesty. (Honit soit qui mal y pense) in French helps a little bit to explain it. But the word honor is really far better - to become honorable regarding oneself. It means of course that I am in a certain way, and that I'm not ashamed of being what I am, because that what I express and the attitude I have towards it, the creation of a certain state within myself as a result of seriousness, produces an honorable effect on me. And when I now want to use that, I have to be very careful that all my utterances, all my different manifestations, represent that honorability, so that I will not, I say, be ashamed. I become ashamed when my honesty is questionable, when it is not straightforward.

Honesty is a straight line without any deviations. It goes to a point and that's it - straight, not crooked, not bending one way or the other, not curved even. It is an aim between myself, considering that what I wish to say, and that what is for me honorable to pursue as a direction towards that aim. When I understand that: that my honor is involved, my honor as a man, it means that that what I say, of course, in honesty, is the truth; sometimes we say, nothing else but. It means there is nothing added to it. There is nothing that even could contradict a statement of that kind. It is that and nothing more, or nothing else, and nothing less. I will not in an honorable statement, for which I want to be, let's say, a man to be--to be understood, a man who has within him the desire of whatever he does is becoming to him. It presupposes for a person to know that aim of how wishing to become a man, describing that kind of manliness. I become honest regard that when I make utterances which only have that in mind, and no other things, no possibilities of misinterpretations; not anything that is hidden; not double talk; not lying by implication; definitely not hypocritical. When I am honest I can not be hypocritical. When I am honest people can rely one me, because I can rely on myself.

You see it has nothing to do with the degree of development. It only has to do with being in relation to oneself, as a relationship towards one's inner life, to be hundred percent without any 'arrière pensée'. That means no afterthought or no hidden something. It requires an openness. To be open means I can be honest.

It does not mean I have to be honest everywhere and all the time, because I have to be careful about the expressions of honesty

towards people who do not understand, and even could misuse it. I have a right to be honest at certain times, and at other times I can afford to be superficial, because I know what is honesty. No, not all conditions in life require honesty. Ordinary conditions, superficial, or on the surface, or that what is experienced as something of ordinary 'bon ton', simply requires a form of energy belonging to that level.

Energy used for being honest is in an extremely high level. It is purified form of energy, which only can be produced by keeping on converting energies--energy quantities within oneself, time and time again trying to become more and more honest.

Honesty is not easily come by. Honesty, for which one has to fight, will come ultimately if one sincerely keeps on wishing for it. Honesty in life requires an understanding of the obstacles which prevent one from being honest, particularly in regard to other people.

Honesty starts at home. It starts with myself. It starts quite definitely with Work, because when I want to talk about Work, I want to be honest about my experience. I don't want to make it better, or more palatable, or more enjoyable, or perhaps more lovable, or even trying to become respected because of it. I talk about that what is honestly my experience only, without consideration of anyone around me. And you see how extremely difficult that is. It is a requirement which can only be fulfilled when one has a group of people where one talks, who are willing to understand that and forget their own prejudices. Honesty in front of God means that I would be killed with gladness if He wishes to accept

me as an honest man.

Honesty in a group, honesty in reporting, requires on the part of the people of such a group an understanding of openness, a willingness to listen, no criticism, no putting anything in front of anyone; but trying to see him in as pure a light as you can. And it does require, on the person who talks, to be honest about that experience, and not overdoing it, not underdoing it, not coloring it. Honesty when one wants to report about results of an experience, which has been achieved, or which has been formulated, somehow or other, as a result of an attempt for Work, always has to consider that what I am, in what I discover. And for that reason, we say, that that what we discover and accept for what it is, is the truth. And honesty must be the way truth is told - nothing special, and remaining very simple; but at that time of reporting, no consideration of how it should and can affect someone else. And I think that is very important.

Honesty in a statement is when one wishes to live and one with--is out of breath, and has gone very far in the ocean, and one does not have the strength to return. Then one is honest. Honesty is when you divest yourself of all your manifestations, considering them just as forms. Honesty becomes apparent in the recognition of life, because it is a quality of life that it is honest. Again, I mean by that, it is just that, and nothing else, and there is no possibility of interpretation, and definitely not of misinterpretation.

Honesty regarding oneself is when one wishes to unite with the universe, that one is interested in a totality of everything

existing, of which one, oneself is part. And the realization of that what one is, in relation to that what exists of--of supreme quality, is that one becomes smaller and smaller, in regard to that what could become in one's wish more and more, finally ending up in total nothingness of oneself, so that that what is real can live.

When the Bible talks about 'to lose one's life in order to find it', it means I give away everything that I now own; so-called, everything that is unconscious of me, everything that I willingly will part with, in order to find that what is of more value. And for lack of better words we simply call it inner life, because it would indicate it belongs to me, and it would place it in a certain section of myself, wherever that may be - not in my stomach, and not in an arm, and perhaps in one's heart, and perhaps not even one's heart; because honesty can not stand it where there are dishonest, unconscious activities around it. It disappears. It has no wish to fight. It has only a wish to be. And when there is not enough acknowledgement around, it will not appear. It will not be able to manifest. It can only manifest in a channel that is pure. So you see these implications what they do mean.

Among people in a group there should be a sharing, and a caring, an honest caring. There should never be any clique. There should never be any kind of self-aggrandizement. There should not be vanity. There must be respect for that what is expressed as truth, and each person should try to become sensitive to truth. That is why one's ordinary conscience is of no use. It's completely shmeared over with dirt. It only happens to exist at a

certain place, because there happens to be a civilization of a certain kind.

There is no honesty in ordinary conscience. That is why we fight, because our mind has an inkling that the conscience we have is immoral from an objective standpoint. We try to do away with ordinary so-called morality, which has and does not make any sense, because it is dependent on the wishes of people, and whatever they then dictate regarding dangers for their own existence, and even make it into a law. One thinks--one says--one is conscientious if you follow the law, which is after all man-made. Conscience can only start when the law of God of the universe, of cosmic relations, of that what is a relationship of man to man as life representing a form, and within that form, purity. Then one can start talking about Objective Morality.

But you see, what is needed for that objectivity, is first to understand the affairs of ordinary life and, as it were, to purify them. By purification I mean an essential quality which is distilled at least five times. We use the word 'quintessence' for that - of that what really repeatedly has been tried, and which has been distilled many times; so that in such distillation process, that what is volatile can be condensed, but as vapor. It can be purer than the substance which has a--a higher melting point. It is necessary to see that this repetition of such distillation process is psychologically taking place within a man who's honestly in search of the truth. He will not find it immediately. Sometimes you might say he is lucky; but if he is, he is not even prepared to keep it.

The preparation for a man gradually to change from what he is

now, sincerely wishing that change, can only based--be based on the honesty of his attempts. This is where a group, like we are, has to learn a tremendous amount, because your behavior is, of course, very much unconscious, and in that you have certain mannerisms, certain ways of treating other people, without even wishing to enter into their lives once in a while. Even if you say, "They are my friends," you are still selfish; not to wish to find out too much; or to go out of your way; or to sacrifice your own little desires, in order to bring about a relationship, which I say ought to exist among people who have an aim.

The aim is not the personal one for a group. Is is based, of course, on that what one is for oneself, and that personal aim remains within oneself, and sometimes even becomes one's private life. The common aim of a group is an ultimate aim of a realization of that what could be in the future, in full understanding of the conditions which at the present time prevent all of us to achieve that aim. The aim for Work is unity with God - and that only is a phrase, because we do not know what it really means. But it starts when one is in a gathering together with each other, that then that aim comes to the foreground, and not your personal idiosyncrasies, not your ordinary mannerisms, not your selfishness.

This group has to learn a great deal. You are still too much on your own, like little particles of sand, I call them. When you put your hand in it, it goes through your fingers. You can't even contain it in your hand. It is too loose, and of course you can never build on it. What would you build on sand? When the ordinary affairs of nature come, it will be destroyed. Why does one

talk about the Rock of Ages, a rock which exists in ages after ages, continuously, dependently, solidity; a crystallization of that what is not to be destroyed, certainly not within the time length of a man on Earth. But also, as long as he, such a man, keeps his life under his own name, that building should never be destroyed because of an earthquake, of a Transalpalnian perturbation.

It is necessary to realize these things, and you must take it to heart, because I am talking quite definitely in honesty about your faults. You must change. There should be fellowship. There should be consideration, and sharing, and taking part in each other's life, for the sake of helping every member to grow up in accordance with the possibility of rules to be understood in a surrounding, created if possible by you, for them, so that they then can grow in sincerity and in honesty of Work.

It is short tonight. We talked a great deal at--at lunch. We'll talk again tomorrow. I'm not--I'm not going as yet. Tomorrow, two good Work days - Saturday and Sunday. Make it as good a weekend as you ever have had; and whatever you may hope for, I think you'll remain honest in the attempts of your wish.

So, if you like, I will play just a little bit.

TAPE ENDS

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